

TERMS.  
Two Dollars per annum, payable in advance.  
All letters and communications must be post paid. The rule is imperative, in order to shield us from the frequent impositions of our enemies. Those therefore, who wish their letters to be taken out of the Post Office by us, will be careful to pay their postage.  
An advertisement making one square, or a column of equal length and breadth, will be inserted one month for \$1. One less than a square, 75 cents.  
REFUGE OF OPPRESSION.

[From the N. Y. Courier and Enquirer.]  
Dinner Party in High Life and Exhibition of the Fine Arts.—In these times of difficulty and distress, it is gratifying to find that the innocent pleasures of life, and the more important interests of the fine arts, are likely to suffer very materially. We have been favored with the following account of a fashionable dinner party at the house of Mr. G., a respectable merchant of this city, and an evening exhibition at the Chatham street Chapel, which we cannot but think will prove highly gratifying to all lovers of equal rights, and all connoisseurs of the fine arts. The principal details may be depended on implicitly.

A few days since a respectable Presbyterian clergyman was invited to dine with the distinguished members of the Society whose object is the immediate emancipation of the whole colored race within the United States; and the emancipation of public education from the oppression of public sentiment, and the elevation of both to an intellectual, moral and political equality with the whites.

On arriving at Mr. G.'s house, the clergyman was ushered into the room where he found that worthy philanthropist of his color, surrounded by some ten or a dozen young gentlemen, who were all of the same color, and all of the same rank. The clergyman was first introduced to the clergyman, and then to the other gentlemen. The clergyman was then introduced to the other gentlemen, and then to the other gentlemen.

The good men had all the humility becoming a Christian pastor, and would not have hesitated to preach to these 'Dusky Davys'; but he might have reconciled himself to an 'intellectual, moral and political equality' with this kind of social levelling almost destroyed his relish for the expected dinner. However, conceiving it his duty as a Christian to submit to these little crosses when they fell in his way, he determined to let the matter pass, and hob a nob with Messrs. Coffer, Caesar and Pompey, for this time at least.

When the company came to sit down at table, it was found there were not seats enough for them all, and Mr. G., with a degree of high breeding above all praise, directed his daughter to take a seat at the side table to make room for the illustrious Coffer, Caesar and Pompey, who were seated in the first style of high breeding. The 'Gentleman of color' as they called each other, did honor to the feast and their education, and exhibited no bad copies of some of the thinness of the wasted dandies in Broadway. They had them all to pieces in whiskers, and handled their silver forks to admiration. The conversation turned principally on the superiority of the black epidemic to the white; on the 'murderers and men-stealers' of the South; and on the necessity and morality of intermarriages among the whites and blacks. All agreed in this last, except the illustrious Caesar, who objected on the ground that this intermixture would in time detract from the natural superiority of the 'people of color,' by producing an approximation to the white skin, which the great Jackson had denounced as 'filthy-lavender.' Upon this our informant landed Caesar with a piece of tolerably brown bread, thinking it might be taken as a compliment; but he declined it in rather an indignant manner, remarking something about 'consulting a physician of color.'

The dinner on the whole went off tolerably well. Mr. G. and his daughter, we believe, waited on the 'gentlemen' when they wanted any, and they all went away quite satisfied, the entertainer thanking them for the honor of their company. Caesar patting the cheek of the young lady at the side table, and expressed some regret that he could not pay his addresses to her, without in some measure disgracing his 'color.'

Though we have given these details somewhat in the spirit of badinage, being absolutely unable to do it seriously without indulging in unbecoming indignation, yet the public may rest assured that the principal facts are true. Such a dinner was given by Mr. G.—a respectable Presbyterian clergyman was invited: the daughter of Mr. G.—was sent to the side table, and the black gentlemen, who from their language and manners, were of the lowest grade of the colored race, were received and treated in the manner related. We are also assured, on the best authority, that this same Mr. G.—has a daughter at a school in Oneida county, where blacks and whites are educated together on terms of perfect equality.

A man in this free country has certainly a right to give dinners to whom he likes, and his daughter to any school he pleases. But when by so doing he commits an outrage on the feelings and customs of the society in which he is a member, and sets an example dangerous to the peace and union of that society, which is a citizen, it is equally his duty, as we conceive, our duty to suppress such pernicious innovations. What the corruption and degradation of the white man can result from this indiscriminate intermixture, this debasing equality? You cannot raise the negro to the level of the white man; all history and experience is against that. But you may degrade the white man to a level with the negro, as you can subvert gold to an approximation to the basest metals. Such examples as that given by Mr. G.—are proper subjects of public censure; because, on the one hand, he is flying in the face of the settled principles and decorums of social life, and on the other, affording a precedent which, if universally or extensively followed, must end in debasing his species and disrupting this Union.

We have not room for the exhibition of the Fine Arts at Chatham-street chapel, and must postpone it till another day.

# THE LIBERATOR.

VOL. IV. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 24.]

BOSTON, MASSACHUSETTS. [SATURDAY, JUNE 14, 1834.]

## SLAVERY.

### DISCUSSION AT LANE SEMINARY.

[From the Cincinnati Journal.]  
MR. EDITOR,  
An erroneous and injurious impression, with reference to the Lane Seminary, has been made upon the community, by an article in the last Western Monthly Magazine. As the editor of that periodical professes to disburse the public mind, by any correction of its misrepresentations, I solicit the publication of the following communication in the Journal.

To JAMES HALL, Esq.,  
Editor of the Western Monthly Magazine.  
SIR—As you have avowed yourself the author of an article, published in the last Western Monthly Magazine, and headed 'Education and Slavery,' I make no apology for addressing you this publicly by name.

The article in question seems to have been framed with the design of exciting public indignation against the Lane Theological Seminary, on account of the stand recently taken by the students upon the subject of slavery. The text upon which the homily professes to be constructed, is 'The Preamble and Constitution of the Anti-Slavery Society of America.' To shrink from avowing the name of the Seminary, whilst designating it in other respects, with a pains-taking particularity, evinces a delicacy truly original. The courtesy of the article indicates a Chesterfieldian origin. A few specimens will serve as an illustration: 'precocious undergraduates,' 'minors, who are at school,' 'embryo clergymen,' 'a set of young gentlemen dreaming themselves into full-grown patriots,' 'boys at school,' 'sophomoric declamation,' 'paper caps, and wooden words,' 'mind their own business and their books,' &c.

That the public may know something more of these 'minors at school,' who are rebuked for examining the subject of slavery, 'until they have acquired the privileges of acting as men, and voting as freemen,' I will give a few statistics of the theological students, whose infantile prattlings have so ruffled the equanimity of the reviewer. Thirty of the theological class are over twenty-six years old, fourteen are over twenty-eight, and nine are between thirty and thirty-five. Two of the class were members of colleges seven years ago; six others graduated eight years since; six others, three years since; and the remainder have either graduated, more recently, or have gone through a course of study substantially equal to a college course. One of the class was a practising physician, for ten years; twelve others have been public agents for state and national benevolent institutions, employed in public lecturing, in various parts of the Union. Six of the class are married men; three of them have been so, for nearly ten years. For more specific information relative to these striplings, permit me, sir, to refer you to Ely Taylor, Esq., joint proprietor with yourself in the Western Monthly Magazine; and to the enterprising publisher of the Cincinnati Journal. Some years since, Mr. Taylor was the classmate of twenty of the members of the present theological class, and the younger brother of not a few of them. So much for the babyhood of the theological students. In the literary department, eighteen of the students are between twenty-five and thirty years of age; twenty-eight are between twenty-one and twenty-five, and ten are between nineteen and twenty-one. There is but one regular member of the institution under nineteen years old.

I will state a few facts to show, that those who took part in the recent discussion, were thoroughly acquainted with slavery in all its forms.

The discussion occupied eighteen evenings. There were eighteen speakers, eight of them were born, and had always lived, in slave states. The average age of the eight speakers was twenty-four years. The remaining ten speakers had resided more or less in slave states. Six of them from one to six years. The average age of these speakers was twenty-seven years. The eighteen speakers gave, in their addresses, the results of residence and personal observation for years in each of the following slave states: Virginia, twenty-nine years; South Carolina, twenty-three; Alabama, twenty-four; Tennessee, twenty-two; Missouri, twenty-three; Kentucky, sixty-four. Besides these, they gave the result of observation during residences of from six months to five years in Louisiana, Arkansas Territory, Maryland, North Carolina, and Mississippi.

2. The entire tendency of your article is such, as to mislead the public mind, and produce the impression, that the discussion of the subject of slavery in this institution, was productive of wrath, malice, and every evil work. You talk of the 'rancor of party,' 'contests of party,' 'contamination of malignant passions,' 'the withering touch of party spirit,' 'angry billows,' &c. &c. I do not assert that you have, in so many words, explicitly declared that these results were actually realized at this Seminary. But you have so dexterously practised the tactics of misrepresentation, as to produce that impression upon the public mind, as strongly as if effected by direct assertion. Now, what are the facts in the case? Every student in this Seminary will testify that courtesy and kindness pervaded the whole debate. Not an instance in which motives were impugned. No accusations of unfairness and misrepresentation bandied. Harmony and brotherly love prevailed not only during the debate, but still remains unbroken. True, it has been loudly bruted, that half of the students were driven from the Seminary, by the rancor of the debate, and the wretched spirit which succeeded it. The facts however are these. Only five of the students have taken a dismission from the Seminary since the debate. One of them has been ordained as a missionary, under the American Board. The four others left from considerations totally unconnected with the question of slavery. During

the same period, six individuals have become members of the Seminary; twelve others have applied for admission. Of the latter, five are from the state of Kentucky, and have made application for admission since the publication of your article.

3. Much pains is taken to produce the impression, that the formation of an anti-slavery society in this institution, on the part of the students, was a political movement; that the students are political partisans, hot and heady, and are driving their measures to revolutionize the government. The article teems with swelling words about the 'establishment of political clubs,' 'pre-disposing minds to peculiar dogmas,' 'preparation to political questions,' 'preparing the minds of learning into political debating clubs,' and you say 'this is the first time we have known of a set of young gentlemen at school, setting seriously to work to organize a wide-spread political revolution, and to alter the constitution of their country.' Why, sir, did you not substantiate these charges? Why not quote the language of the document, and permit your readers to judge for themselves, whether its doctrines are unconstitutional and its spirit insurrectionary? Vague vituperative language may easily avail to lash up popular clamor; and coarse appeals to the cruder elements, that reek on the surface, or thicken at the bottom, are cheap expedients for stamping upon any cause the indiscriminate stigma of a blind public odium.

A good cause seeks no such auxiliaries. Let those enlist that need their aid. 'Setting seriously to work to alter the constitution of their country'!! Sir, have you read the document, which you condemn? If so, you know that it not only contains no such sentiment as that, which you charge upon it; but explicitly disclaims and repudiates all resort to such means, for procuring the abolition of slavery. I will quote all that part of the Preamble, in which allusion is made to the government of the country.

'Mode of operation. We shall seek the abolition of slavery:  
1. 'Not by advocating an interposition of force, on the part of the free states. We are no advocates for war.  
2. 'Not by advocating congressional interference with the constitutional powers of the states; even if Congress had power to abolish slavery, our principles show us a more excellent way.'

I make no comment. False glosses and perversions of fact will speedily find their level. 'Setting seriously to work, to alter the constitution of their country'!! Sir, such courtship of vulgar prejudice, needs no herald to announce its title; men who move at the bottom of society, raise the same hue and cry against temperance societies. And while lungs can shout, and ink can blot, they will defy their vocation. Let them do it. It befits them.

4. You reprobate the discussion, on the score of policy; and allege its tendency to 'decrease the patronage' of the institution. What! are our theological seminaries to be awed into silence upon the great questions of human duty? Are they to be bribed over to the interests of an unlovely public sentiment, by promises of patronage or by threats of its withdrawal? Shall they be tutored into passivity, and thrown to float like dead man in the wake of the popular will, the satellite and the slave of its shifting vagaries? Are theological students to be put under a board of conservators, with special instructions to stifle all discussion, except upon the popular side? In selecting topics for discussion, are the students to avoid those which are of great public concernment, whose issues involve all human interests, and whose claims are as wide and deep, as right and wrong and weal and woe can make them? In taking sides upon such questions, the student must needs inquire, not where is right and what is duty, not which side is worthy of support, not what will quicken the church, turn the nations from their idols, pioneer into being the glories of the millennium, and cause earth to bloom with the hues of heaven. Ah! such interrogatories are all out of place. They would be 'impolitic' and 'decrease patronage.' 'Young gentlemen,' who ask such questions, had better 'mind their business and their books.' The only questions becoming theological students, are, which side of the question is popular: which will be huzzed and hosannad: which will tickle the multitude, and soak a sop for the Cerberus of popular favor. Sir, the advocates of immediate emancipation lack every qualification for the propounding of such questions. They leave them to be put by those, who are fitted for the employment.

But why should the discussion of this subject prevent the citizens of slave states from becoming members of this institution? 'That some will stand aloof, who, if members, would add nothing to it, except names to the catalogue, follows of course. But young men of intellect and soul, instead of being repelled by the consideration, that there is in this institution free inquiry and discussion, independent thinking, and the kind, but energetic collision of mind, would be attracted by it. That single consideration, instead of making the institution a centre of repulsion, driving from it in every direction with centrifugal force, would make it a centre of attraction to devoted intellect. There are illustrations of this truth now, in this institution. I fling to the winds the unworthy imputation, that the people of the southern states are such compounds of prejudice, passion and cowardice, as to shun the contact of those, whose opinions upon the subject of slavery differ from their own, and who profess to sustain their opinions by argument. As to minds of another sort, capable of being induced by such considerations to forgo the rare advantages of this theological Seminary, (advantages which can be appreciated only by those who enjoy them) when quan-

ty becomes the standard of value with institutions of learning, and the great inducement for joining them, is the privilege of being counted, such students will be regarded as accessions to a Seminary.

5. You condemn the formation of an anti-slavery society in this institution, on the score of the precedent; and say if it is proper that the students should form such a society, it is equally allowable that they should organize societies to regulate anything which concerns the public, and which does not concern the minors, who are at school. Colonization discussions have long existed in almost all our institutions of learning; and who ever started up in panic, and rung an alarm bell, and uttered ghostly warnings about 'political clubs,' and 'altering the constitution,' and 'things which do not concern the minors, who are at school'? Temperance societies, moral societies, societies for encouraging gambling, profane swearing, and licentiousness, have been for years, in our institutions of learning. Why, Sir, have you never before uttered your fair protest against 'political clubs,' and 'embryo clergymen'? So long as discussions upon the subject of slavery conducted to results in accordance with your views, your horizon, it would seem, was unclouded with portents of ominous boding, and your vision unobscured by 'gorgons and chimeras dire.' You prophesied to peril to the cause of education from the discussion of such subjects. But recent discussions have produced convictions on the subject of slavery, which disown affinity with yours; and have led to the adoption of measures at war with your views of expediency; and now, forsooth, disaster and downfall assail the cause of education. 'Now there is mounting in hot haste' drums beat to arms; hurried hands wave signals of distress—banners are mounted and thundering; and upon the Western Monthly devolves the responsibility of seeing that the 'Republic receives no detriment.' In the discharge of its high functions, the Monthly issues its decree, advertising theological students, that the subject of slavery does not concern the 'minors who are at school,' and bidding them 'mind their business and their books.'

6. But in solemn earnest, I ask, why should not theological students investigate and discuss the sin of slavery? Shall those who are soon to be ambassadors for Christ—commissioned to cry aloud—to show to the people their transgressions—shall they refuse to think and feel, and speak, when that accused thing 'exalts itself above all that is called God'—and wags its impious head, and shakes its blood-red hands at heaven? Why, I ask, should not students examine into the subject of slavery? Is it not the business of theological seminaries to educate the heart, as well as the head? To melt the sympathies, and deepen the emotions, as well as to provide the means of knowledge? If not, then give Lucifer a professorship. He is a prodigy of intellect, and an encyclopedia of learning. Whom does it behoove to keep his heart in contact with the woes and guilt of a perishing world, if not a student who is preparing for the ministry? What better employment for such a one, than gathering facts, and analyzing principles, and tracing the practical relations of the prominent sins and evils and all-widening sorrows of his own age; especially when all these heave upon their mountain masses full upon his own vision, and at his own door—and still more especially, when these accumulated wrongs and woes have been for ages unheeded? Is any thing better adapted to quicken sympathy and enlarge benevolence, than deep pondering of the miseries and the wrongs of oppressed humanity, and thorough discussion of the best means for alleviation and redress? It is false, both in fact and philosophy, that any thing is lost to the student, by engaging in such exercises. Instead of his progress being retarded in the appropriate studies of a theological course, (which should certainly be his main business,) it will be accelerated. Whenever intellect moves in the sublimity of power, the heart generates its momentum. It is when the deep tides of emotion swell out from full fountains—that intellect is buoyed upward, and borne onward in majesty and might. A subject so deeply freighted with human interests as that of slavery, cannot be investigated and discussed intelligently and thoroughly, without amplifying and expanding the intellect, and increasing the power of action upon all subjects. Let all our institutions engage in discussing subjects of great practical moment, such as slavery, temperance, and moral reform; let them address themselves to the effort, let it be preserved in through an entire course, and they will introduce a new era in mind—the era of disposable power and practical accomplishment. But besides the general impulse given to thought and emotion, by contact with subjects of vast practical moment, a large amount of definite knowledge upon such subjects must be acquired. The mind should have a household familiarity, with all their principles and bearings—the interests affected, the wide relations to right and wrong, and the ultimate effect upon human joy and woe. This applies with tenfold force to theological students. He who would preach in the nineteenth century, must know the nineteenth century. No matter how deeply read in the history of the past, if not versed in the records of his own day, he is not fit to preach the gospel. If he would bless the church now, he must know her now; where she is, and what her moral latitude—must scrutinize her condition—inspect her symptoms—ascertain the mode of previous treatment, and compare it with the prescriptions contained in God's book of directions, where the case is described. He

must inquire diligently how obstructions are to be removed, the circulation quickened, the solids braced, the humors thrown off, and the sources of vitality replenished. Is a man prepared 'rightly to divide the word of truth, giving to each his portion in due season,' who is ignorant of prevailing sins and evils, the moral movements of the day, the spirit of the age, the causes of existing inefficiency, and the nature, position, and relative power of those contracting causes, which defeat instrumentality, both human and divine, and roll the world away from the millennium? It is an axiom with universal mind, that discussion, discussion free as air, is the grand desideratum for eliciting truth. Theological seminaries pursue any other course, they will fall behind the age. This kind of training is as important a part of the preparation for the ministry, as an acquaintance with the principles of interpretation, or a knowledge of diacritical theory. In short, our theological seminaries will only match the exigencies of the age, and the expectations of the church, unless they hold their students in contact with these exigencies, when they have finished their preparation, and are thrown into the midst of them, they may know where they are, and feel at home.

7. With reference to your eulogy of the American Colonization Society, I have only to say, if you had advanced any argument, it should have been noticed. But as you have employed merely assertion and magnificent appellatives, I shall neither calculate their value nor ruffle their rhetoric.

8. With respect to the fling about a 'cunning agent' employed to 'work upon the sympathies of these young gentlemen—enlist their prejudices and prepare them to divulge the doctrines of his party'—a cunningly devised scheme which would be creditable to the ingenuity of a college of Jesuits, I shall not waste words upon it. Its own ingredients secure its decomposition sooner in a natural way, than by any artificial process.

9. As to the paper caps, and wooden swords, with the other farthing baubles and baby toys, for which a fondness is manifested as amiable as instinctive, I have merely to say, let him trick out the show-windows of a doll-shop, who has served at the employment and aspires to the vocation. Such rare endowments for the occupation entitle to a monopoly of the business. Let the candidate be installed.

10. With reference to the promulgation of anti-slavery sentiments, your tone and air are quite extraordinary. You advertise your readers that it will meet the decided and prompt rebuke of public sentiment, and finally you resort to menace, and proclaim that 'the indignation of the community will put it down.' This is precisely the inflammatory language, word for word, which was used by certain demagogues in the city of New-York, last October. Such invocations of public indignation were the drag-nets, with which they swept the sewers for materials, to mob down the meeting, which organized the city anti-slavery society. 'The indignation of the community will put it down.' What! Has it come to this? Is free inquiry to be paralyzed by the terror of pains and penalties? Is it to be driven in from its excursions, and made to cover under the menace of public indignation? Is investigation to be proscribed, and hunted down, and catechized into subservience, by the spontaneous of a drill master? Is research to be hoodwinked, and debate struck dumb, and scrutiny embargoed, and freedom of speech measured by the gag-law, and vision darkened, and sympathy made contraband, and vigilance dragged into slumber, and conscience death-struck in the act of resurrection, and moral combination against damning wrong to be forestalled by invocations of popular fury? Go on, sir. Set in a blaze the passions of the mob. Such artifices rarely fail, even when practised with ordinary skill—but of this be advertised, that you have studied most superficially the character of those who advocate the immediate abolition of slavery, if you suppose they are to be browed down by public sentiment. No, sir! They have pondered the whole subject too thoroughly. They have too long baptized it with prayer. They have too carefully inventoried its difficulties, and its perils, one by one. They have sounded too deep into its woes and its wrongs, and have too strong an assurance that theirs is the cause of God, and that God is with them. The results are, that they have arrived, are the deliberate convictions of long, varied, and conscientious inquiry. If they had taken counsel of worldly policy, time-serving expediency, suggestions of personal safety, popularity, ease, or earthly honor, they would have escaped the indictments of public obloquy and rage. But they have counted the cost. Through evil report and good report, whether the storm beats in their faces or upon their backs, they will hold on their way. Sir, you have mistaken alike the cause, the age, and the men, if you think to intimidate by threats, or to silence by clamor, or shame by sneers, or to put down by authority, or discourage by opposition, or appeal by danger, those who have put their hands to this work. Through the grace of God, the history of the next five years will teach this lesson to the most reluctant learner.

From the entire tenor of your article, it is manifest that your main object is to forestall the public mind, and muzzle discussion upon the subject of slavery, especially in institutions of learning. You are too late, sir. Discussion has begun. Already 'the little one has become a thousand,' and moves victorious from conquering to conquer. What! think to put down discussion in eighteen hundred thirty-four! and that, too, by the dictum of self-clothed authority! Go, stop the stars in their courses, and puff out the sun with an infant's breath. Men will no

longer take opinions upon trust, and think by proxy upon the subject of slavery. They will no longer admit the validity of the oppressor's claim to a monopoly of sympathy for the oppressed, and a monopoly of capacity to understand the system, and of wisdom, benevolence and conscience to devise the best means and to determine the best time when the sin of oppression shall cease. Slavery, with its robbery of body and soul from birth to death, its exactions of toil unrequited, its snanderings of kindred, its frantic orgies of lust, its intellect levelled with the dust, its baptisms of blood, and its legacy of damning horrors to the eternity of the spirit—Slavery, in this land of liberty, and light, and revivals of millennial glory—its days are numbered and well nigh finished. Would to God that all its abominations were but day dreams. Would to God that they were not the daily enacted horrors of living reality—the legitimate fruits of a system authorized by law, patronized and protected by republican institutions, sanctioned by public sentiment, and sanctified by religion. While these things are so, research, and discussion, and appeal, and remonstrance, and rebuke, and strong beseeching shall never cease. The nation is shaking off its slumbers to sleep no more.

Yours, &c.  
THEODORE D. WELD.

## COMMUNICATIONS.

### ELLIOTT CRESSON'S CONSISTENCY.

MR. GARRISON.—In the Affair Repository of February last, I met with a speech that was delivered by Mr. Elliott Cresson at the recent meeting of the American Colonization Society, a paragraph of which astonished me so much, that I cannot forbear animating upon it. As the Repository may not be accessible to all your readers, I will quote the passage entire:—

'He (Mr. Cresson) was gratified to be able to state, that this Society received the approbation of the venerable Clarkson and the sainted Wilberforce. He said this, because pains had been taken to convince the American people that Wilberforce went down to his grave hostile to the American Colonization Society. I say (remarked Mr. Cresson) it is untrue. Three years ago, when in the full vigor of his faculties, he expressed his ardent love for the Society. He remembered, when his signature to the protest was obtained, he was on his death-bed, within a week of the closing scene of life.'

It is rather difficult to understand the gentleman when in one breath he declares that Wilberforce was not hostile to the Colonization Society, and in the next, says that on his death-bed he signed a protest against it. But I suppose he intended to convey the idea, that the faculties of this good man were impaired by sickness or some other cause. But why does he not adduce some evidence of it, if he possesses any? And if he has no indubitable proof of this 'sainted' man? The fact that three years ago he was friendly to this Society, is no evidence that he remained such till death, for Wilberforce was not a man who held his opinions with obstinate tenacity, or changed them from caprice. Three years have removed more than one pillar from this tottering edifice. It is hard to struggle with facts. Mr. Cresson's exhortation, that the last act of this great philanthropist be remembered, is entirely unnecessary. We will remember, that as earth was receding from his vision, and the effulgence of heaven was breaking in upon his soul, that just as he was going to render an account of his stewardship, he renounced the American Colonization Society. And until Mr. C. will prove the contrary, or at least venture to assert it, we will believe that he did this with sound faculties, a cool judgment, and an enlightened conscience.

### OBSERVER.

NEW HAVEN, May 27, 1834.

To the Editor of the Liberator:

DEAR SIR—We were addressed in this place last evening by Rev. Mr. Phelps and Mr. Thorne—their addresses were admirable. There were present a few persons who attempted to disturb the meeting; but as several constables were provided previous to the meeting, to be in attendance, the disturbers were soon quieted. After Mr. P. and Mr. T. were through, the Rev. Leonard Baron rose and concurred in most of the statements which had been made, and then gave the 'southern youngsters' a terrible flogging for daring to enter a New-England assembly to make disturbance. If all colonization men would come forth as nobly as he has done on this occasion, and discontinue the riotous proceedings of a class of men who intend to put down anti-slavery principles by noise and clamor, it would be much to their credit. It would be well if those who are so fearful that the Constitution of the United States is to be violated by 'crazy abolitionists,' would give their attention to that part of the Constitution which declares, 'that no law shall be made abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble' to discuss such questions as are of an interesting character to every citizen of the republic.

American Slavery is such a question, and its discussion is not to be arrested by a few 'disorganizers' and 'fire brands,' whose talent for argument lies chiefly in their feet.

The meeting went off well.

ANDOVER, May 15, 1834.

MR. EDITOR—In looking over the columns of your paper a few days since, I saw a copy of a letter from the Rev. P. R. Russell of West Hoxton, in which he says, that among other wonderful achievements of his, he obtained a signal victory over a 'real thorough Colonizationist,' at a public debate before the Lyceum. Had he given a correct account of the result of that meeting, I should not have troubled you with a reply. But as it is, I feel myself bound to answer it, more particularly, as I had the honor of advocating the cause of the glorious scheme of Colonization, in opposition to him at that meeting.

He states that at the close of the debate, 'the Anti-Slavery Society was sustained by an overwhelming majority, only 5 or 6 voting the colonization plan.' This is not true. Not more than 20 of the large audience assembled to hear the discussion, voted on both sides of the question. I have stated the number as high as fact will admit. I think I may say with certainty, that not more than 10 of this number voted on his side; and beside there were a few who voted on the other side, who were not seen or counted by the President, say 3 or 4; and this number added to the 5 or 6 who were counted, I think will reduce his overwhelming majority to a very small number. By inserting the above, you will subvert the cause of truth, and greatly oblige

Yours, &c.  
WILLIAM L. GARRISON.

[For the Liberator.]

REV. MR. DUNBAR.

In last week's New-York Moral Lyceum is a denial of the fact, that the Rev. Mr. Dunbar of New-York, publicly renounced his adherence to the Colonization scheme, during the last meeting appointed for the examination of Mr. Brown. Were it not that any falsehood, however base, in favor of colonization and against emancipation, will be believed, let it be uttered by whom it may, it would be worse than folly to take any notice of any thing in that paper respecting slavery, or any other subject where truth and honesty are requisite. But I would state, that I had a conversation with Mr. Dunbar, several days after that meeting was closed, and can testify that he avows himself a thorough anti-slavery man, in accordance with the views of his own church confession, which plainly denies that any slaveholder can be a Christian.

MCDONOUGH.











## LITERARY.

To the Editor of the Liberator:

THE following hasty lines were suggested by some sentiments delivered at Boylston Hall, on the evening of last Thursday.

JAMES A. THOME.

A blight hung on my spirit; fearful words  
Had echoed deeply there—and visions dark  
As mustering thunder-clouds came thronging fast;  
Outrage, and wrong, and murder, all were there.  
I saw fierce brows, and eyes that flashed with wrath,  
And heard deep, death-like groans, from murdered  
souls.

Whose far cry swelled to heaven. The gentle  
thoughts  
Of peace and freedom, that I loved to bind  
Close to my heart, and proudly to proclaim—  
All these are thine, 'my own, my native land'—  
Those fair dreams faded. How my spirit froze  
To hear of wrong untold, and blighted hope,  
And deep affliction crushed, and rights impugned!  
And the dark question filled my quivering soul:  
As upward to high Heaven I turned my eye—  
Why sleep thy thousands, O thou God of hosts!

A joyous thrush rushed o'er me—wakened hope  
Lit her gay torches in my saddened heart—  
A stranger voice had fallen on my ear,  
And woke high thoughts and feelings all unknown.  
I listened with deep rapture, as I heard  
One of thy youthful sons, my country, cast away  
The iron bonds of prejudice and pride;  
And, though a fair inheritance was his,  
I saw him fling the unhalloved gift aside,  
With high disclaimance. How my spirit glowed  
With untold gratitude to heaven's great King,  
That feelings such as these could spring and grow,  
Amid the fearful blight that slavery spreads.

How ardent sped the prayer to Thee, my God,  
That thousands more might rise to speak with words,  
And freedom youth in all our southern realms  
Might share the heritage their fathers give,  
Nor dare to traffic in the souls of men.

Boston, June 3, 1834. M. A. C.

[For the Liberator.]

## THE CHRISTIAN'S DUTY.

Until o'er every heathen ground,  
Extends the gospel's joyful sound,  
His offers of salvation;  
Till Africa's injured race  
Shall taste redeeming grace,  
And feel its consolation;  
Till men its precepts shall obey,  
And in each other's faces see  
The features of a friend;  
Till slavery shall cease,  
And universal peace  
Through all the earth extend;

Ye Christians, vigorous efforts make—  
Wake from your sloth! awake! awake!  
To mercy's claims give heed;  
With fervency of prayer,  
To God, your God, draw near,  
The Negro's cause to plead.

M. J.

[For the Liberator.]

## 'STEPHEN TO MARY.'

Found in Mary Walton's work-box, after Stephen Ricks' decease, at the Shelter—2nd month, 1832. S. R. was a colored lad.

Mary, once I feared to go  
From a world of care and woe;  
But thou taught me how to die—  
How to fix my hopes on high;  
Bade my childish fears depart,  
And revived my trembling heart;  
Told me, in a heavenly land,  
With a chosen seraph band,  
I should join in singing praise,  
And my feeble anoints raise.  
Yes! thou taught a little child,  
With affection meek and mild,  
That his home was far above,  
In a land of peace and love;  
Told me, Jesus sweetly smiled,  
On a humble, childlike child.  
Oh then, dearest Mary, still  
With thy kind, persuasive skill,  
Lead a little orphan band  
To this bright, celestial land,  
Where the Ethiopians share  
In redeeming mercy fair;  
In robed, heavenly spot,  
Jesus says, 'Forbid them not;  
Suffer them to come to me—  
They shall of my goodness see.'  
And when Mary's glass has run,  
When her work on earth is done,  
Here a little ransomed band  
Shall before her joyful stand,  
Welcome to a land of love,  
To a shelter far above,  
Where no little orphan's tear  
Shall distress a heart sincere;  
Where no parting funeral knell  
Shall a long sad farewell tell.  
Oh then, dearest Mary, stay—  
Teach the orphan how to pray;  
Lead them all to Jesus fair,  
Make them thy peculiar care—  
Bid their infant hearts arise,  
Lead them to the blissful skies.

[From the New-York Evangelist.]

## AMERICAN SLAVERY.

BY W. B. TAPPAN.

Lift ye my country's banner high,  
And fling abroad its gorgeous stream:  
Unroll its stripes upon the sky,  
And let its lovely stars be seen.

Blood—blood! is on its spangled fold,  
Yet from the battle comes it not;  
God! all the seas thy channels hold,  
Cannot wash out the guilty spot.

These glorious stars and stripes that led  
Our lion-hearted fathers on—  
Vailed only to the honored dead—  
Beaming where fields and fame were won.

These symbols that to kings could tell  
Our young republic's rising name,  
And speak to distant realms the knell  
Of glory past, of future shame:

Dishonored shall they be by hands,  
On which a sacrament doth lie;  
The light that heralded to lands  
Immortal glory—must it die?

No! let the earthquake utterance be  
From thousand swelling hearts—not so!  
And let one voice from land and sea,  
Return indignant answer—so!

'Tis then! determine, dare and do,  
What justice claims, what freedom may;  
What frowning heavens demands of you,  
While yet its muttering thunders stay.

But thou, forever from this soil  
Bid slavery's withering blight depart;  
And to the wretch restore the spoil,  
Though thou may'st not the broken heart.

That thou thy brother from the dust  
Lift up, and speak his spirit free;  
That millions, whose cry hath burst,  
May blessings plead on thine and thee.

Then to the universe wide spread  
Thy glorious stars, without a stain;  
Bend from your skies, illustrious dead!  
The world ye won is free again.

## MISCELLANEOUS.

Female Society.—You know my opinion of

female society. Without it we should degenerate into brutes. This observation applies with tenfold force to young men, and those who are in the prime of manhood. For, after a certain time of life, the literary man may make a shift (a poor one I grant) to do without the society of ladies. To a young man nothing is so important as a spirit of devotion (next to his Creator) to some virtuous and amiable woman, whose image may occupy his heart, and guard it from the pollution which besets it on all sides. Nevertheless, I trust that your fondness for the company of ladies may not rob you of the time which ought to be devoted to reading and meditating on your profession; and above all, that it may not acquire for you the reputation of *Dangler*—in itself bordering on the contemptible, and seriously detrimental to your professional character. A cautious old Squareroe, who might have no objection to employing such a one at the bar, would perhaps be shy of introducing him as a practitioner in his family, in case he should have a pretty daughter, or niece, or sister; although all experience shows, that of all male inhabitants, the Dangler is the most harmless to the ladies, who quickly learn, with the intuitive sagacity of the sex, to make a convenience of him, while he serves for a butt also. Rely upon it that to love a woman as a 'mistress,' although a delicious delirium, an intoxication far surpassing that of Champagne, is altogether unessential, nay, *pernicious*, in the choice of a wife; which a man ought to set about in his sober senses—choosing her, as Mrs. Primrose did her wedding gown, for qualities that 'wear well.' I am well persuaded, that few love matches are happy ones. One thing at least is true, that if matrimony has its cares, celibacy has no pleasure. A Newton, or a mere scholar, may find employment in study; a man of literary taste can receive in books a powerful auxiliary; but a man must have a bosom friend, and children around him, to cherish and support the dreariness of old age. Do you remember A. V.? He could neither read nor think; any wife, even a scolding one, would have been a blessing to that poor man. After all, 'suitability is the true foundation for marriage. If the parties be suited to one another, in age, situation in life, (a man, indeed, may descend where all else is fitting) temper and constitution, these are the ingredients of a happy marriage—or, at least a convenient one—which is all that people of experience expect.—John Randolph.

*Jack and his Kitten.*—Yesterday a large number of the crew of the Potomac were observed going into the Commonwealth Bank, probably to take cash on board. One of them was afterwards seen steering through the market, carrying in one hand, a bouquet of flowers and a bunch of onions, and in the other, a cup and saucer filled with milk, with which, ever and anon, he was, in spite of her fright, endeavoring to feed a good sized kitten, half concealed under the bosom of his jacket. He said he had bought a turkey, and that he and his wife were going to have a dinner of fresh meat and onions.—Centinel.

A lady in England was so offended with the attention that an old gentleman, who sat in a box near her, was in the habit of paying her, that she changed her box to avoid him. The old gentleman recently died, and left her an immense estate, some £20,000 to £30,000 a year, and then for the first time she learned his name. The papers say she has put her whole family into mourning, out of respect to the old gentleman who disgusted her by looking at her! What a satire on the customary forms of grief!

*A Republic.*—Zedekiah Smitherton fell in love with farmer Hobson's rosy daughter Elizabeth; and as no introduction is considered necessary among neighbors in that part of the world, he 'just dropped in' one evening to pay her a visit. He found Hobson himself, a surly, fat old mortal, sitting in his elbow chair, with a pipe in his mouth and a mug of cider on the table before him. After the usual compliments, which, on the farmer's part, were almost lost in the puffs of tobacco smoke, Zedekiah asked timidly, 'if Miss Elizabeth was at home.'

'To be sure she's at home,' said farmer Hobson, 'she's washing clothes—do you want to see her? Puff, puff, puff.'

'Yes, sir,' responded the lover blushing.

'Bet!' cried the farmer in a tone which made Zedekiah tremble; 'Bet, come out here; a man wants to see you. Puff.'

Miss Betty came out accordingly, smoothing out her apron and looking delightfully.

'Puff, puff. Well, sir, do you see her?'

'Yes, sir,' said Zed.

'Well, sir, you know the way out, I suppose. Bet, go back to your wash tub. Puff, puff, puff, puff.'

This was Zedekiah's first and last visit at farmer Hobson's.

The N. E. Anti-Slavery Convention excited vast interest.—The facts elicited, the resolutions preferred, and the doctrines inculcated in debates and set speeches, were such as to draw the attention of large concourses of people. On Wednesday and Thursday evenings, Boylston Hall was crowded to overflowing, by those who listened with profound attention to speakers, who were familiar with the subject, and well able to do it justice. By these meetings, and the debates in Convention, a tide of feeling has been raised in favor of the slaves and colored population generally, which must roll through the country. To those who knew, it was deeply affecting to mark the contrast between the present state of feeling and interest in the community, and what existed some-what more than two years ago. Then, in a dark, rainy night, in an obscure part of Boston, in a secluded school-room, was formed the 'New-England Anti-Slavery Society,' consisting of TWELVE MEMBERS! There was then neither a Meeting-house, nor a public hall,—except at a price beyond the means of the few whose hearts had been 'touched'—which could be obtained for the purpose of discussing the principles of the Abolition cause. But now, to use the language of the Christian Watchman, 'this business of abolishing slavery from our country has become one of such high interest, that it cannot be set aside.'—N. E. Telegraph.

*Presentment.*—A presentment has been made by the Grand Jury of the Circuit Court of the United States, now in session at New Castle, under the following circumstances:—

A pilot boat belonging to Lewistown, commanded by Capt. Wesley, while cruising near the entrance of the Delaware Bay a few days since, spoke a boat with 8 or 10 blacks on board, among them 2 children. The Captain supposing they were runaway, requested them to make fast to the pilot boat, and he would tow them to the land, which the blacks declined and the pilot boat left them. The captain still entertaining suspicions, again returned to the boat, and requested them to make fast to his vessel. The blacks still refused, and some altercations ensued, when they again parted. After leaving them some distance, the Capt. of the pilot boat, irritated probably by the recent altercation, again put about and steered for the boat, with a determination, it is alleged, of carrying his point, and running down upon the boat, struck her amidship and cut her completely in two, in consequence of which, 4 of the blacks, including a woman and child, were drowned. A warrant was understood, has been issued for the arrest of the Capt. and the Court adjourned over to the 15th of July, when it will sit for the trial of the case.

Mrs. Larrie, whose cruel treatment of her slaves in New Orleans has justly excited the deep indignation of the population of that city, is said to be a beautiful woman, whose countenance is marked by every amiable indication!

A person coming out of the United States Bank, yesterday morning, lost on the Bank steps \$150. It was found by Alexander Wall, a colored man living with Mr. Wm. Badger, and instantly handed to Mr. Cowperthwaite, Assistant Cashier. His honesty deserves this notice.—Poulson.

*Three Days Later From Europe.*—The packet ship Canada, at New York, brings London papers to the 3d May, inclusive.

The celebrated traveller, Lander, who discovered the Mouth of the Niger, has been murdered at a place 200 or 300 miles up that river.

The debate on the motion of Mr. O'Connell for the Repeal of the Union, was brought to a close on the evening of the 29th of April, by a decisive vote against it.

Immediately after the decision, Mr. Spring Rice moved an Address to the King on the subject of the Repeal, which was agreed to by a majority of 455—523 members voting in favor, and only 38 against it.

*Portugal.*—Advices from Lisbon are to April 22. The annexed correspondence is from a high Tory, alias Miguelite paper, the Post.

Lisbon, April 21.—Among the anomalies of the day is the appointment of Padre Marcos to be Archbishop of Lacedemonia, which makes him Vicar-General of Lisbon. You must have known this worthy in London, oftener seen in the ginshops than anywhere else. He is now placed at the head of the Church Reform, and a pretty business he will make of it.

Out of 140 Portuguese officers of the navy confined in the Castle, only 6 are now alive. The crime of these men was, after the fleet was captured, they would not serve Leon Pedro. Some of them were poisoned, and others starved. A few were cudgelled to death. All these facts, in due time, will be attested. The most respectable of the Liberals are horror struck with these doings.

The Strathfelds, chartered by the Emigration Committee, was to sail from Gravesend on the 1st, with two hundred and ninety young women, of good character, for Hubbardston, New South Wales.

A London Commissioner, who is remarkable for the fiery hue of his head and the impetuosity of his temper, is known only by the general appellation of 'Red Precipitate.'

There are 41 letters in the Russian language, and not less than 214 in the Chinese. The Italian has only 20, and the Latin and Hebrew 22 each. The Sanscrit has 50, the Turkish 33, and the Persian 32.

A letter from Dublin of April 20th, represents various parts of Ireland in a very disturbed state.

More support for the Colonization Society. The U. S. TELEGRAPH, edited at Washington City by Gen. Duff Green, has been distinguished for its support of the slave system, and for its endeavors to frighten the southern people into a belief that the people of the north were about to make the national government an engine for its abolition without the consent of the southern states. In one of his recent numbers, the editor alludes to the late Anti-Slavery Meeting in New-York, and singles out W. L. G. Garrison and Charles Stuart as the subjects of his severe remarks. Mr. Stuart he charges with 'bitter opposition to Mr. Elliott Cresson, the agent of the Colonization Society,' and intimates the hope that his tour may be extended far enough south to ensure for him a full out of North Carolina manufacture.—in plain English a halter! We are often told how popular the Colonization Society is 'at the south'; with judicious friends of the colored man 'at the south.' Here we see the secret of its popularity.

Would Gen. Duff Green be offended with Mr. Stuart for opposing the mission of Elliott Cresson, if he did not consider that mission to have been in support of slavery? Certainly not. And few politicians are more shrewd in discerning who their friends are, than Gen. Duff Green.—Emancipator.

*Our Colored Brethren.*—The editor of the Evangelist, on a visit to Philadelphia, attended worship with the colored people, and heard a sermon from Rev. Mr. Corr, a colored preacher, 'full of glowing imagery, and large and sublime conceptions.' 'Never did I see,' said the editor, 'a congregation so attentive, and so apparently impressed with divine truth.'

He proceeds to make the following reflections: 'The more I see of our colored brethren, the more I am amazed. It is said you cannot elevate this people in this country. In my mind I cannot comprehend together the men who say this, and the men I have seen. This sort of talk would be vastly amusing to me, did not its meanness excite disgust, and its wickedness abhorrence. Why do not our brethren and our venerable doctors go among them? Why do they not study the subject, and obtain facts? Cannot be elevated in this country? On the contrary, I am prepared to maintain that there is no power on earth which can prevent their elevation in this country. During the long and weary years that we have despised them, many individuals have been sedulously gratifying their thirst for knowledge. And the events of the last year or two have now given such an impulse to the mass itself, that nothing can arrest or repress it. The question is not now, whether they shall expand and grow, and enjoy the prerogatives and exult in the capabilities of the Americans. The true question is, (and it is a momentous one indeed,) in what way shall it be done?—with our aid or in spite of our opposition? As our friends, or in self-reliance against our oppressions? For my part, I feel that duty to my country, as well as common humanity and the first principle of Christian piety, requires of us to omit no efforts and withhold no possible exertions of kindness, respect, and aid, that shall obtain of these long injured brethren a cordial forgiveness, and secure to us and our children their esteem and confidence, as the friends of the colored race.—Bid.

*SHIPWRECK, WITH LOSS OF LIVES.* A letter from Sydney, N. S. dated May 14, received at Halifax, says, 'a schooner, with 211 passengers and crew, from Ireland, bound to Quebec, went ashore at Lorne, near Louisbourg, on the 7th inst., and only three were saved, the surgeon, carpenter, and one seaman. Some day, Brig. Edward struck a piece of ice near Port Nova, and sank immediately. The survivors to the Astrea, which she struck on a high cliff, at 7 o'clock in the morning, having standing sails (t) set, and going at the rate of ten knots; they represent the concussion as tremendous, stating the vessel almost instantly, and throwing them nearly lifeless upon the rocks.'

*AGENT'S NOTICE.* To the patrons of the Liberator and the friends of Abolition.

THOSE who have changed their residences since the first of May, are respectfully requested to call and leave their names and number at 67, Lesperand-street, and those who have not paid from the first of January are requested to comply with the 'Terms' without delay. It is cheering to see the Abolition ranks filling up so fast; let every soldier do his duty, by shouldering the press; it is the weapon of 'Light.' Let each subscriber to any Anti-Slavery periodical gain one or two more, and the day will soon arrive when our whole country will be illuminated with one blaze of consecrated Liberty.

D. RUGGLES, N. Y. City, 67, Lesperand-st., near Broadway.

*RICHARD DOUGLASS.* RESPECTFULLY informs his friends and the public, that he has established himself at No. 2, Belknap-street, where he will be glad to receive orders for cleansing and removing grease spots or stains in carpets, which will be attended to with despatch, and all favors gratefully received.

May 31.

*Three Days Later From Europe.*—The packet ship Canada, at New York, brings London papers to the 3d May, inclusive.

The celebrated traveller, Lander, who discovered the Mouth of the Niger, has been murdered at a place 200 or 300 miles up that river.

The debate on the motion of Mr. O'Connell for the Repeal of the Union, was brought to a close on the evening of the 29th of April, by a decisive vote against it.

Immediately after the decision, Mr. Spring Rice moved an Address to the King on the subject of the Repeal, which was agreed to by a majority of 455—523 members voting in favor, and only 38 against it.

*Portugal.*—Advices from Lisbon are to April 22. The annexed correspondence is from a high Tory, alias Miguelite paper, the Post.

Lisbon, April 21.—Among the anomalies of the day is the appointment of Padre Marcos to be Archbishop of Lacedemonia, which makes him Vicar-General of Lisbon. You must have known this worthy in London, oftener seen in the ginshops than anywhere else. He is now placed at the head of the Church Reform, and a pretty business he will make of it.

Out of 140 Portuguese officers of the navy confined in the Castle, only 6 are now alive. The crime of these men was, after the fleet was captured, they would not serve Leon Pedro. Some of them were poisoned, and others starved. A few were cudgelled to death. All these facts, in due time, will be attested. The most respectable of the Liberals are horror struck with these doings.

The Strathfelds, chartered by the Emigration Committee, was to sail from Gravesend on the 1st, with two hundred and ninety young women, of good character, for Hubbardston, New South Wales.

A London Commissioner, who is remarkable for the fiery hue of his head and the impetuosity of his temper, is known only by the general appellation of 'Red Precipitate.'

There are 41 letters in the Russian language, and not less than 214 in the Chinese. The Italian has only 20, and the Latin and Hebrew 22 each. The Sanscrit has 50, the Turkish 33, and the Persian 32.

A letter from Dublin of April 20th, represents various parts of Ireland in a very disturbed state.

More support for the Colonization Society. The U. S. TELEGRAPH, edited at Washington City by Gen. Duff Green, has been distinguished for its support of the slave system, and for its endeavors to frighten the southern people into a belief that the people of the north were about to make the national government an engine for its abolition without the consent of the southern states. In one of his recent numbers, the editor alludes to the late Anti-Slavery Meeting in New-York, and singles out W. L. G. Garrison and Charles Stuart as the subjects of his severe remarks. Mr. Stuart he charges with 'bitter opposition to Mr. Elliott Cresson, the agent of the Colonization Society,' and intimates the hope that his tour may be extended far enough south to ensure for him a full out of North Carolina manufacture.—in plain English a halter! We are often told how popular the Colonization Society is 'at the south'; with judicious friends of the colored man 'at the south.' Here we see the secret of its popularity.

Would Gen. Duff Green be offended with Mr. Stuart for opposing the mission of Elliott Cresson, if he did not consider that mission to have been in support of slavery? Certainly not. And few politicians are more shrewd in discerning who their friends are, than Gen. Duff Green.—Emancipator.

*Our Colored Brethren.*—The editor of the Evangelist, on a visit to Philadelphia, attended worship with the colored people, and heard a sermon from Rev. Mr. Corr, a colored preacher, 'full of glowing imagery, and large and sublime conceptions.' 'Never did I see,' said the editor, 'a congregation so attentive, and so apparently impressed with divine truth.'

He proceeds to make the following reflections: 'The more I see of our colored brethren, the more I am amazed. It is said you cannot elevate this people in this country. In my mind I cannot comprehend together the men who say this, and the men I have seen. This sort of talk would be vastly amusing to me, did not its meanness excite disgust, and its wickedness abhorrence. Why do not our brethren and our venerable doctors go among them? Why do they not study the subject, and obtain facts? Cannot be elevated in this country? On the contrary, I am prepared to maintain that there is no power on earth which can prevent their elevation in this country. During the long and weary years that we have despised them, many individuals have been sedulously gratifying their thirst for knowledge. And the events of the last year or two have now given such an impulse to the mass itself, that nothing can arrest or repress it. The question is not now, whether they shall expand and grow, and enjoy the prerogatives and exult in the capabilities of the Americans. The true question is, (and it is a momentous one indeed,) in what way shall it be done?—with our aid or in spite of our opposition? As our friends, or in self-reliance against our oppressions? For my part, I feel that duty to my country, as well as common humanity and the first principle of Christian piety, requires of us to omit no efforts and withhold no possible exertions of kindness, respect, and aid, that shall obtain of these long injured brethren a cordial forgiveness, and secure to us and our children their esteem and confidence, as the friends of the colored race.—Bid.

*SHIPWRECK, WITH LOSS OF LIVES.* A letter from Sydney, N. S. dated May 14, received at Halifax, says, 'a schooner, with 211 passengers and crew, from Ireland, bound to Quebec, went ashore at Lorne, near Louisbourg, on the 7th inst., and only three were saved, the surgeon, carpenter, and one seaman. Some day, Brig. Edward struck a piece of ice near Port Nova, and sank immediately. The survivors to the Astrea, which she struck on a high cliff, at 7 o'clock in the morning, having standing sails (t) set, and going at the rate of ten knots; they represent the concussion as tremendous, stating the vessel almost instantly, and throwing them nearly lifeless upon the rocks.'

*AGENT'S NOTICE.* To the patrons of the Liberator and the friends of Abolition.

THOSE who have changed their residences since the first of May, are respectfully requested to call and leave their names and number at 67, Lesperand-street, and those who have not paid from the first of January are requested to comply with the 'Terms' without delay. It is cheering to see the Abolition ranks filling up so fast; let every soldier do his duty, by shouldering the press; it is the weapon of 'Light.' Let each subscriber to any Anti-Slavery periodical gain one or two more, and the day will soon arrive when our whole country will be illuminated with one blaze of consecrated Liberty.

D. RUGGLES, N. Y. City, 67, Lesperand-st., near Broadway.

*RICHARD DOUGLASS.* RESPECTFULLY informs his friends and the public, that he has established himself at No. 2, Belknap-street, where he will be glad to receive orders for cleansing and removing grease spots or stains in carpets, which will be attended to with despatch, and all favors gratefully received.

May 31.

## DR. GARDINER,

No. 19, Powell-street, between 5th and 6th streets, and between Pine & Spruce, PHILADELPHIA.

GRATEFUL for the liberal patronage received, and soliciting a continuance of the same, offers his services and advice in all cases of disease, having been successful in practice, and having a general experience in Medical Botany.

He offers his vegetable preparations to the public, viz. Lobelia, Lin, 2d and 3d preparations; Nos. 2, 3, 4, 5 and 6 Slippery Elm Bark; Composition Powders; Nerve Powders; Cough Powders; Fever Powders; Tooth Powder; Vegetable Powder for headache; Cancer Salve, and others used for any kind of sores; Strengthening Plasters; Emetic Tincture; Vermifuge, very pleasant to the taste; Asthmatic Tincture; Red Liniment; Rheumatic Drops; Toothache Drops; Anti-Mercurial Syrup, which cures radically all diseases arising from impurities of the blood, mercurial diseases, scrofula, &c.; Dr. Gardiner's Pulmonic Syrup for colds and coughs; with several Indian Preparations for consumption, rheumatism, &c. These medicines will cure the following diseases:—Croup, gout, rheumatism, hooping cough, cramp, asthma, pleurisy, dysentery, worms, summer complaints, so destructive to children, dyspepsia, or indigestion, the causes of decay or consumption, St. Anthony's fire or erysipelas, liver complaints, gravel, chills or fever and ague, bilious remittent; and, in short, any kind of fever, or any complaint, readily yield to these vegetable medicines—king's evil, dropsy, nervous affections, measles, small pox, &c.

Dr. Gardiner is aware that there are many spurious remedies offered every day to the public, and that many, anxious to obtain relief, have been deceived by such impositions, and from that circumstance may be inclined to treat these medicines as another imposition. He is also aware of the force of the prejudice of education, and predilections in favor of popular opinions and customs in medicine, &c. To such he will observe, that he does not say that they are infallible in every case; but he solicits for them a fair trial—and they who make use of them in one disease, will prefer them in every other complaint; and to those who shall take them and follow the directions strictly, for a specified time, and receive no essential benefit, the money that they paid for them shall be returned. And he conscientiously asserts, without fear of successful contradiction, that these medicines are purely botanic, and possess no poisonous mineral or deleterious principles. In corroboration of these assertions, he offers a few names of persons well known, in whose families and among whose acquaintance his medicines have been used with success, to whom persons interested may refer.

Rev. Charles W. Gardiner, Richard Howell, Rev. Simon Murray, Ignatius Beck, Rev. Jeremiah Durham, John F. Lewis, Rev. Durham Stevens, John Bowler, Rev. Prince G. Lanes, Parris Salters, Rev. Charles B. Lamm, Jacob Gilmore, Rev. Elijah Smith, George Menoken.

Dr. Gardiner has received a large number of Certificates from persons who have used his medicines, in various diseases, with complete success. Philadelphia, Jan. 1, 1834.

*THE LADIES' MEDICAL ORACLE.* OR, MRS. MOORE'S ADVICE TO YOUNG FEMALES, WIVES, AND MOTHERS, being a Non-Medical Commentary on the Cause, Prevention, and Cure of the Diseases of the Female Frame; together with an explanation of her system of European Vegetable Medicine for the cure of diseases, and the patent Medicated Chamomile Bath; which is added an explanation of the Gift, and an exposition of the numerous fabricated reports, 'a weak invention of the enemy.'

'The Lord hath created Medicines out of the earth; and he that is wise will not abhor them.' [Ecclesiastical, xxxviii. 4.] Printed and published for the Author, and to be had only of her, at her residence at the corner of Lynde and Cambridge-sts. Boston. March 29.

*LONDON HATS.* CASH STORE. BEST Superior London Hats, 2d quality do. do. 3d do. do. do. Best American Beaver Hats, 2d quality do. do. Very Fine do. do. Imitation Beaver do. do. Superior London Silk Hats, do. very light do. American do. do. Men's, Boys', and Children's, Hair Cloth Caps—Bombazine, Silk, and Hair Cloth Stocks—Superfine Linen Bosoms and Collars—Travelling Trunks and Hat Boxes—Rose Wood and Whitebone Canes, &c. &c. all equally cheap for cash only, at the London Hat Store, 215, Chesnut-street, second door above 7th street, Philadelphia.

ARKOLD BUFFUM. Philadelphia, 5 mo. 12.

*ANTI-SLAVERY CIRCULATING LIBRARY.* THE subscriber respectfully informs his friends and the public, that he has opened a Circulating Library, at 67, Lesperand-street, one door from Broadway, where he will endeavor to keep all publications on the subject of Slavery and Colonization, that have been published. He will also supply those who will encourage him, with as many Liberator's, as he is able, as he is obliged to commence with a small number of Books. The Terms will be very low, viz. \$2.00 per year, \$1.25 per six months, 75 cents per quarter, payable in advance.

D. RUGGLES, 67, Lesperand-st., near Broadway. New-York, May 23, 1834.

*BOARDING.* ROBERT WOOD respectfully gives notice to his friends and the public, that he still continues at

No. 2, BELKNAP STREET, where he will be happy to accommodate genteel persons of color, with board by the day, week, or month. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons.

Patronage is respectfully solicited. Boston, April 26, 1834.

*J. R. CAMPBELL.* INFORMS his friends that he keeps at 17 Clinton-street, where they can buy the best of BOOTS and SHOES, lower than at any other Store in the City. May 21.

## TO THE PUBLIC.

## SIOPO LES HERBE.

THIS 'Syrup' is offered as a Sovereign Remedy for Colds, Coughs, Asthma, Spitting of Blood—all diseases of the lungs, and indeed every thing that leads to Consumption. It is equally efficacious in removing Scrofula, King's Evil, Tetters, and all those affections that originate in the impurity of the blood. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince them of the most incredulous of the efficacy of its powers—and it may be taken in the delicate state of health, being purely a combination of Herbs, Roots, Plants, &c. &c. The Proprietor of this 'Syrup' does not commend it in the general style, but says, 'I can only say from